



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



The Hale Memorial Sermon No. 3

The Missionary Work of the Church in the West

BY

The Rt. Rev. Anson Rogers Graves, D.D., LL.D.

MISSIONARY BISHOP OF KEARNEY



CHICAGO
WESTERN THEOLOGICAL SEMINARY
1908

BV
2799
.G78

037115

Letter to Mr. L. B. Nichols
11-9-80

TO THE
GLORY OF GOD
AND IN MEMORY OF
ANNA MCK. T. HALE
A LOVER OF EVERY GOOD WORD AND WORK
THE PREACHING AND PRINTING OF
THIS SERMON
WERE PROVIDED FOR BY
HER HUSBAND
C. R. H.

EXTRACTS

FROM THE WILL OF THE RT. REV. CHARLES REUBEN HALE,
D. D., LL. D., BISHOP COADJUTOR OF SPRINGFIELD, *born*
1837 ; *consecrated July 26, 1892 ; died December 25, 1900.*



In the Name of the Father, and of the Son, and of the
Holy Ghost. Amen.

I, Charles Reuben Hale, Bishop of Cairo, Bishop Coadjutor of Springfield, of the City of Cairo, Illinois, do make, publish, and declare this, as and for my Last Will and Testament, hereby revoking all former wills by me made.

First. First of all, I commit myself, soul and body, into the hands of Jesus Christ, my Lord and Saviour, in Whose Merits alone I trust, looking for the Resurrection of the Body and the Life of the World to come.

Fourteenth. All the rest and residue of my Estate, personal and real, not in this my Will otherwise specifically devised, wheresoever situate, and whether legal or equitable, I give, devise, and bequeath to "The Western Theological Seminary, Chicago, Illinois," above mentioned, but nevertheless *In Trust*, provided it shall accept the trust by an instrument in writing so stating, filed with this Will in the Court where probated, within six months after the probate of this Will—for the general purpose of promoting the Catholic Faith, in its purity and integrity, as taught in Holy Scripture, held by the Primitive Church, summed up in the Creeds and affirmed by the undisputed General Councils, and, in particular, to be used only and exclusively for the purposes following, to wit:—

(1) The establishment, endowment, printing, and due circulation of a yearly *Sermon*, to be delivered annually forever, in memory of my dear wife, Anna McK. T. Hale, to be known as "The Hale Memorial Sermon," and

(2) The establishment, endowment, publication and due circulation of Courses of Lectures, to be delivered annually forever, to be called "The Hale Lectures."

The subject of this Sermon shall be some branch of Church Work, in any part of the world, which, in the judgment of the Trustees of "The Western Theological Seminary, Chicago, Illinois," deserves to be better

THE MISSIONARY WORK OF THE CHURCH IN THE WEST.

TEXT:—*The Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*—ST. LUKE: xiv, 23.

The missionary work of the Church in the Western states is similar in some respects to that in other parts of the country. For example we have here some work among people of foreign birth, some among colored people, some among factory people and coal miners, and some among people in the lower parts of our cities. We have also considerable work in the suburbs of our growing towns. But these kinds of work exist elsewhere even more abundantly than in the West. They are difficult problems which are being slowly solved by the Church farther East. We shall not dwell upon them here as especially our problems. There are, however, three leading features of Church work not altogether peculiar to the West, but which are predominantly characteristic of our Western work. These are work on the newly settled frontier, work in the larger unoccupied towns and work among the rural population. It is our purpose to treat of

these as practical problems pressing upon us for present solution.

First as to work on the frontier. The conditions at present are quite different from what they were when the Eastern and Middle states were settled. Then and there, the dense forests to be cleared, the prowling savages to be encountered, and the slow and difficult means of transportation, all combined to make the settlements more compact and to form a more definite frontier line. On our present Western frontier the easily subdued prairie lands, the vast stretches of semi-arid country, the absence of hostile savages, and the rapid communication by railroads have all combined to scatter our people thinly over large areas, and to keep the villages small and far apart. This has added vastly to the difficulty of securing even moderate congregations. Again these plains and mountain districts are settled almost exclusively from the Middle West, where most of the rural and roving people never had an opportunity to become familiar with the services of the Church. Many of them while reasonably moral are unattached to any religious body, while nearly all the others have been attached in some way to the denominations which predominate in the Middle West. Many of these latter, both on account of

isolation and for other reasons have become non-religious. From this cause the work spiritually considered is as strictly missionary in character as it is possible to conceive in a civilized country. These are the leading difficulties.

Among the favorable features are the open-mindedness and open-heartedness of our frontier people. The prairie winds and new environment seem to have swept away many of their prejudices; and they are generally willing to give ideas and methods new to themselves a fair consideration and accept them on their merits. "Far from the madding crowd" and strenuous life of cities, in close communion with nature and with nature's God they are more disposed to entertain and consider religious matters. Again they are hospitable and generous according to their ability. They think lightly of difficulties, and are extremely hopeful. These characteristics are favorable to the introduction of the Church and her ways. .

How shall we meet these conditions and make the most of our opportunities on the frontier? Our Church on account of its stately services, educational methods, calm reasonableness and conservative clergy, is not suited for taking individuals or whole communities by storm. The revival methods even when attempted have not been

fruitful in making Churchmen by wholesale. The peculiar features of our worship and methods have not the fascinating power over strangers that we older Churchmen fondly imagine. To win people permanently to the Church there must be line upon line, precept upon precept, here a little, there a little, and patience must have her perfect work. The Church with all her accumulated wealth of traditions, worship and customs is too big a thing to be swallowed at a gulp. For these reasons it is not wise, as some have argued, to confine a missionary of ability to a single village with the expectation that by the intensity of his work he will soon build a strong center of Church influence. Such a thing might happen in an embryo city rapidly developing, but nineteen twentieths of our villages are not embryo cities, and many of them will decline in population and importance. No one can tell from the first which places are to become large centers of influence. Future events as yet uncertain and unsuspected will determine that.

After many experiments of my own, and from observation of others, I am convinced that the true way to meet the conditions on our present frontier is to secure missionaries who are men of energy, adaptability and practical sense, guarantee them comfortable salaries, and then give them a

large district to cover. In small villages and country places where little else is going on, evening congregations can be gathered on week-days, thus enabling a man to hold services at many points each month. Shortened services at first, with the use of mission leaflets and as much hymn-singing as is practicable, together with earnest Gospel preaching will best commend our Church to the frontier people. Constant parochial calls, personal influence, and the distribution of Church literature will bring one missionary in contact with a large number of people. A missionary so situated can together with his bishop watch the development of the villages, and as one becomes prominent the efforts can be gradually concentrated, or the field divided. Some of our missionaries thus working in a dozen stations have presented as many for Confirmation each year as our larger city parishes, furnished though they are with every expensive appliance for making their services attractive.

Even with such successful work the result in some respects is disappointing. This is due to the restless disposition of our people. Our Church members are constantly moving away from the villages to the cities, or to the still farther West. In some places where we had hoped for self-supporting parishes the removals exceed the gains and hope is

deferred. We are often comforted, however, by hearing that our former members are taking prominent places in the city parishes or are helping to start new missions on the Pacific slope. Thus our statistics may show slow gains even from successful missionary work. But the Church is one, whether here or there, and God Who gave the increase can care for it wherever it may be.

In regard to building churches in our smaller Western towns we need to be very cautious. Until we are assured with reasonable certainty of the permanence of a town and our work there, it is wiser not to build as long as we can obtain a hall, a school house, a court house, or other comfortable place in which to hold the services. While it is true that our services are not so effective held in unsuitable places as they are in buildings especially planned for the purpose, it is also true that the moment we move from a more ordinary public place to a church of our own fewer strangers and smaller congregations attend the services. It is wise, however, to secure a suitable building lot as early as possible, and to make a show of permanence in order to encourage our people. Where we cannot secure a place to hold the services, or where such a place is refused us, then we must build a chapel, however plain. It will sometimes be wise, in order

to keep up the interest, activity and hopes of our people, to set them working for a church of their own. In such a case a building fund should be early started by the ladies' guild, and followed later by individual subscriptions. It is better in some cases for the people to work and build a chapel which may afterward be abandoned, than for them to lose heart and work with little interest. But to build an elegant church in a village of uncertain prospects, with means largely drawn from outside, is to waste the Church's resources and make the people too greatly dependent.

In all cases it is very important to be early on the ground even in the smallest hamlets; and especially in those places which have been overlooked by other Christians. Nearly all Christian people, and indeed outsiders are willing to encourage and help the first who come to promote their spiritual interests. Before we go among them they may not seem to care for churches, but the very novelty of the thing will draw them for a while. Even those who do not attend will be somewhat softened and influenced for good by the consciousness of our presence in their midst. The moral character of whole communities has been improved by the mere presence of Christian work among them. Work on the frontier is plain and

rough, with little to gratify æsthetic tastes, but it is rich in joy to a real master-builder like St. Paul. There is an inexpressible satisfaction in opening up new work, preaching to eager listeners and laying one's own foundations.

We pass on now to the second great problem, namely, the opening of Church work in the larger unoccupied towns. Here conditions are the reverse of those on the frontier, and accordingly our methods must be entirely different. Between 1835 and 1860 the Middle West was settled so rapidly that neither the Church nor other religious bodies could keep up with the development. The other bodies, far outnumbering us at that time and being able to use circuit-riders, exhorters and inexpensive workers, outstripped us in getting possession of the towns. But even they could not reach effectively the country people. In consequence the rural communities of the Middle West are very largely non-religious. The country everywhere furnishes population for the towns, hence we find to-day the majority of our town people unconnected with any religious body. As for the rest, a few of the men and many of the women and children are already connected with the various denominations. In towns with from five to ten thousand population there will generally be from

ten to fifteen religious societies. Of these two or three will be well established and conducted with ability. The others are weak, struggling for existence, and generally sustained by missionary funds. In such towns there will be a few families of Church antecedents. Their children will probably be found in the other Sunday schools. Of the older people some have long attended those other services and become socially attached to their people. The majority of our men have become indifferent. It is easy to say that our people ought to remain loyal to the Church under all circumstances. But how many can live for thirty years without the influence of our clergy, services and sacraments, and keep their love warm for things almost forgotten? We have at best but a broken, luke-warm remnant in hundreds of towns such as I have described.

How shall we rally such remnants and build up permanent parishes in these unoccupied towns? Our usual method has been to send some neighboring clergyman or district missionary to hold an occasional service in some borrowed church, a public hall or a private parlor. On bringing our people together he will find that half of them cannot find the places in the Prayer Book or join heartily in the services. A few strangers may

come at first from curiosity, but unless the sermon is remarkably brilliant they soon cease to attend. If the missionary has sufficient pluck the work may drag on for years, despised or pitied by other Christians, and the laughing-stock of those who care for none of these things. More often it will be abandoned as a hopeless field.

Still there is good material in those towns for our Church to work on. There are scores of young and middle-aged people who have graduated from the high schools. There are others who have returned from distant schools where their tastes have been elevated and their opportunities improved to see our Church in its beauty. Many of these are unattached and some of them weary or dissatisfied with denominational services and methods. Is there any way by which they can be reached and drawn to the Church? I believe there is. In my judgment we should go into those towns, if we go at all, with a strong hand. A commodious and tasteful church, not necessarily costly, should be built at the beginning. A clergyman of good ability, tact and experience should be placed in charge and backed up by strong diocesan support. While the church is building a choir should be secured and trained, even if at considerable expense. When the church is opened the bishop and a dozen

clergymen should be there, and the first service made to ring through the town. Our own dispirited or indifferent people will rally to a work like that. Outsiders and strangers will open their eyes and their minds to consider this new thing that has come among them. While it may still take time to make good Churchmen and a good parish, there will at least be a congregation, and the opportunity will be there.

Some of our bishops and perhaps others will say, "This is all very fine in theory, but is utterly impracticable. How can we, with our many struggling missions to maintain, and scanty funds, undertake work on such a scale?" I answer, Because it is a new departure and if wisely managed will interest our wealthy laymen. It must be presented to them in a concrete form. A town best suited for such work should be selected, canvassed, and the conditions fully reported. The right man to begin the work must be found and an option secured on his services. The plan should then be laid before the Diocesan Convention and discussed. The means to carry it on for a year or two must be voted and if possible pledged on the spot. Possibly some one can be found who will build a memorial church in the place. If not, special gifts through-

out the diocese should be secured for this definite undertaking.

It is hard to interest some people in general missions or in such feeble, straggling work as is now going on where results cannot be shown. But if a definite undertaking, whose progress they can see and follow, is placed before them they will often become enthusiastic helpers. I believe individuals can be found by our bishops in many of our dioceses who would back up a work like that as a mere experiment. I think the money can be found quite as readily as the right clergyman can be found to do the work. But the right man can be found if he knows his work will be observed and backed up by the whole diocese. Good men can be secured for missionary bishops in our hardest fields, because they know that heroism will be required and honor will be acquired in laying foundations. So too with such a work as I have described. I can point out now a few instances, where good parishes with church buildings have sprung up in two or three years, with much less help from outside than I have proposed. That shows that the thing is feasible. If our dioceses can undertake one such enterprise each year, a beginning will be made, and I believe much more enthusiasm will be shown for diocesan missions.

We must now consider the third great problem before us, and probably the most difficult of all. How shall we reach the rural population? The religious conditions in the country are not generally known or carefully considered. All religious bodies are busy in the towns, where results are more easily attained. They give little attention to the farming communities. A great many of our country people in the middle and farther West are of foreign birth and foreign parentage. Where these are settled in compact communities of a single nationality some church of foreign origin is maintained. But the majority of foreigners are scattered among other foreigners or among our native farmers. In hundreds, perhaps thousands, of such communities there are no organized churches of any kind. I suppose not more than one person in forty or fifty is an actual member of any religious body. We can hardly say in consequence that the vast majority of our country people are heathen, for they live in a Christian civilization. Their principles and characters are modified and softened more than they realize by the small share of Christian sentiment in their school books, their school teachers and newspapers. Still we constantly read of cruelty and brutal murders in the country. On the whole our country people are degenerating from the moral

and religious conditions of the American farmer of sixty or one hundred years ago. I am inclined to think that we had more communicants of the Church among the farmers eighty years ago than we have to-day. One hundred years and more ago a large proportion of our communicants in New England were farmers, and they were the bulwark of the Church during the Revolutionary War and the succeeding fifty years. When Bishop Chase first came to Illinois he found farming communities in which he could organize a parish on his first visitation. Where could we do the like to-day? It is the reproach of our Church in comparison with others that we have clung to the towns and neglected the country. This has in a large measure been unavoidable, owing to our lack of clergy and the expensive nature of our work. It would seem that in every department of our Church work, from the publishing of books and management of schools to the building of churches and preaching the Gospel, it costs us far more than it does the denominations. Perhaps it is because our ideals in all these matters are higher. Still in our efforts to reach ideals we should be wise enough to consider the means at our command and the ends to be accomplished. It might be ideally a fine thing to have a Gothic stone church on many a country

cross-road, but practically it is an easier thing and a far better thing to be preaching the Gospel to thousands of farmers in their country school-houses. But whatever the causes, the facts are as I have stated: that more than nine-tenths of our farming people are non-religious, and we are doing very little to relieve the situation.

It may be asked, Is it really worth our while with the means at our command to undertake such work? There are two important facts which enable me to answer, Yes. First, aside from immigration from foreign lands, the country is the great source of our population. There is a constant stream of people moving from the farms to the villages and from the villages to the cities. Nearly one-half of our city and village people were born on the farms, as were also a very large proportion of our leading men in all departments of life. To do Church work among the farmers, therefore, is to color the stream at its source whence it will filtrate into all sorts of communities. If our work in country school-houses does nothing more than remove prejudices and give the younger people a predisposition to believe in the Church the seed thus sown will bear abundant fruit.

The second fact is that, even now, more of our clergy and bishops, proportionately, are sons of

farmers than of men in any other business or calling. The farmer boy brought in touch with our clergy looks upon the ministry as a high and holy calling. If he is bright and ambitious his aspirations are apt to point that way, and he is not afraid of any difficulties or hardships involved. The city lad, if he be not early spoiled for anything high and holy, has his mind set on other ideals. He is likely to shrink from the difficulties, even if he does not already look down upon the ministry. Even when he is in the ministry his antecedents and tastes lead him to seek and be satisfied with the pleasanter places. We all know our need of more clergy, and especially of those who are strong and fearless. The farmer's boy is the best material.

How then can we reach the farmers? Within a few miles of three-fourths of our clergy are country school-houses which are rarely open on Sunday. With trifling expense compared with other missionary work, they can be reached for a service on Sunday afternoon or a week-day evening. When praying for missions, pray most earnestly that our clergy may be endued with such a love for souls that they will venture out and make the needful sacrifice. Let the clergyman take some layman or a few singers with him. One Prayer Book will be sufficient, but let him also take mission leaflets

containing familiar hymns and a very brief service. If he can talk at all without notes let him do so, and preach on the simple fundamentals of the Christian religion. He need not be afraid to preach the Church in a kindly way. Presently he may be able to start a Sunday school in which the Catechism can be taught. His work will seem primitive and rough, and it will be long before he has candidates for Confirmation, but the fruit will ripen eventually.

In my long ministry both as priest and bishop I have held hundreds of services in country school-houses. While the farmers are slow to render our responsive services, and the school benches prevent their kneeling, yet I have always found them good and earnest listeners. They enjoy the singing of hymns and I believe appreciate the words quite as much as our city choirs. Their daily labor is not so absorbing mentally but that they think over and over the things they have heard. An earnest man can always secure a fair congregation.

The country is a splendid field for lay readers, exhorters and lay preachers. The farmers will be patient if they stumble in their delivery so long as they have something important to say. Earnestness will cover a multitude of sins. We have great need of a St. Paul's Brotherhood for country and missionary work, as we now have a St. Andrew's

Brotherhood for city work. A few laymen in each of our parishes should band themselves together to do aggressive outside work. I have known half a dozen country missions to be carried on from one parish in Minnesota by such a brotherhood.

Again each diocese should have one or more itinerant missionaries, circuit riders if you please, devoting their entire time to country work. Minnesota has had several at different times, some of them reporting five thousand miles of travel in their buggies each year. Though they did not report many Confirmations, those men have had a good share in making the Church what it is in that great state. Many a clergyman who could not hold a city parish could do admirable work in such a field, and that at comparatively small expense. He not only preaches but lives among the farmers, shares their simple life and knows how to touch their hearts. Staying often in their homes, he can find bright boys for the ministry.

We sometimes make a great effort by a parochial mission to arouse our slumbering Churchmen and rekindle the dying embers in their hearts. There is no place where a series of services properly conducted could accomplish so much as in a country school-house on winter evenings. I have conducted such and could point to prominent Churchmen who

were brought into the Church in that way. We spend thousands and thousands upon work in the slums of our cities. No doubt it is a noble work and I would not decry it. But if one-half the energy and effort were given to the farmers there would eventually be an inflow of vigorous manhood and womanhood to the Church far beyond what we shall ever get from slum work in the cities. If this great Church of ours would "loose herself from the bands of her neck" and venture out in dead earnest on the untrodden fields, the world would soon acknowledge her mission. Before closing I must speak of some auxiliary aids to aggressive Church work in the West. First among these are educational enterprises. There are as yet very few parochial schools. They have been attempted in a number of places, but have been unable to compete with the free public schools. It is very doubtful if that be a wise way in which to extend our efforts.

Church kindergartens have been more successful where they have been undertaken. Here also the public schools have so far introduced kindergarten methods that our efforts would be mostly confined to children under six years of age. Still something in certain places can be done in this direction.

In secondary or preparatory schools we have a

better field, although these also have competitors in public and private schools. We have a goodly number of Church boarding schools in the West, and these all at present are full and flourishing. They reach four classes of children: those whose parents wish their children separated from public school children; those who need more personal attention and discipline; those who being orphans or half orphans have no proper home; and those who, isolated on ranches and farms, have no good public school to attend. Pupils of this last and most desirable class could easily be multiplied if our schools were so far endowed that they could take pupils at less expense than other schools. Unfortunately many of our schools are endowed only with fine buildings and large debts, so that the expensive rates make them available only to the wealthy. Even so they are doing a good work. Each diocese and missionary district ought to have at least one school for boys and another for girls, so well endowed that it could provide for the sturdy children of the middle classes which are the real hope of the future. We have a few such schools already, which are doing a grand work for the Church and the coming generation.

As for Church colleges we have but one, I think, in all the West. Our Church colleges cannot com-

pete with the state universities and the larger, heavily endowed institutions. Aside from a little local patronage only a few, and those already Churchmen, attend our colleges, hence their value for aggressive work is very slight. There is another and better way of doing missionary work among college students. Let us plant partially endowed collegiate churches and Church boarding homes under the eaves of the great universities and normal schools. Then while the state or the endowed university bears the burden of the secular education, our means and energy can be concentrated on spiritual culture, thus winning to the Church many who are to be the teachers and leaders of the rising generation. These are strategic points and open doors with opportunities unlimited.

Another undeveloped resource of the Church is the fuller use of trained women in parochial and missionary work. Here the great United Offering of the Woman's Auxiliary supplies the means, and we need hundreds, yea, a thousand women to work in our larger parishes and smaller missions. In parishes they can hunt up strangers, seek out the sick and poor, hold mothers' meetings, and inspire the girls to nobler lives. In the missions which can have the visit of the priest only once a month they can conduct a Sunday school, a sewing class